

November 3
1932

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"The Gospel taught by Christ, if practised by the world, would enable every person to secure, in honour and with reasonable effort, enough to eat and drink and to be comfortably clothed and sheltered."—JOHN A. WIDTSOE.

No. 44, Vol. 94

Thursday, November 3, 1932

Price One Penny

ABUNDANT LIFE, THE MISSION OF THE CHURCH

ELDER DAVID O. MCKAY

OF THE COUNCIL OF THE TWELVE

At the morning session of this Conference, President Beesley made a very encouraging report of the conditions in this Salt Lake stake. One feature of that report relates to efforts to take care of the unemployed, and to provide means of sustenance for those unfortunate people who face the winter months with but meagre provisions on hand.

I was delighted to learn that the Pioneer stake and the Salt Lake stake have combined their efforts to take care of those who are temporarily dependent. These two stakes have within their boundaries over 17,000 people. The condition in a general way of every person is known, and estimates have been made as to the amount of food and clothing necessary to make everybody comfortable, at least to keep him or her from want. The practical efforts have resulted in securing a warehouse in which they are storing food, clothing and all articles that may be used to advantage during the coming winter months. Since September 1st, they have employed 100 men every day to go out into the fields and orchards to gather fruits and vegetables. I say employed, but as a matter of fact, these 100 men are contributing their services. They get credit for their labour, and will receive in turn as they need food and clothing. I commend this. The Church of Jesus Christ is so organized that the needs of every individual in the Church may be known and provided by the bishop of each ward. I think an organization so effective is well worth the attention and careful study of the world.

I thrill when I realize, during these times of depression, what excellent opportunities we have as wards, as stakes, as quorums in the priesthood, to take care of those who are unfortunately

out of employment at the present time. I commend the efforts, President Beesley, that you have put forth. The Granite stake also represented here to-day. I have heard indirectly, are handling the matter with equal intelligence and effectiveness.

This phase of the report is somewhat related to the theme which I desire to present to you this afternoon. I choose for my text the words of the Saviour as recorded in the tenth chapter of John, tenth verse: "I am come that they might have life, and that they might have it more abundantly." That is the greatest promise ever given to man, and only God can give it, for only God can give life. A man who would claim it would be a usurper, a pretender, if not a blasphemer. I believe, with all my soul, in the efficacy of that promise, and further that true life, abundant life, is found only in the Christ life. I love my Church because it is a medium, an agent, if you please, in Christ's hands in offering this abundant life.

The Church of Jesus Christ of Latter-day Saints makes an appeal to all men to seek the higher life, intellectual and spiritual, and to incite men to greater diligence in striving for the abundant life. Generally the dominant thought in all men's minds is how to make a living. That thought is uppermost in men's minds to-day, more, perhaps, than ever before. They are trying to choose that course in life which will best fit them to succeed in feeding, clothing, housing themselves, and in aiding them to bring up their families comfortably. "Unquestionably we must bow before economic facts and recognize the difficulties of living. He who does not consider these crying necessities and intelligently provide for the future," says Wagner, "is rightly considered a visionary or incompetent."

MAKING A LIVING IS BUT A MEANS TO AN END

And yet making a living is not the end in life; it is but a means. Making a living is but the keeping in running order of the machine that is used to bear us on the long journey of life. Making a living is a necessity, but making a life is a duty, an everlasting blessing. Some people make a living that they might merely exist. To these, life is drudgery, mere existence; it isn't living. Some make a living that they might have pleasure. Too many of our youth have that as their aim in life. But to them life is ever unsatisfied. Burns was right when he said:

Pleasures are like poppies spread;
 You seize the flower—its bloom is shed;
 Or like the snow falls in the river,
 A moment white—then gone forever;
 Or like the Aurora Borealis race
 That flit ere you can point their place,
 Or like the rainbow's lovely form,
 Evanishing amid the storm.

Too late in life, those who make pleasure the end find out that pleasure is not happiness.

Some make fame an end in life. For these awaits the reward of vanity and disillusionment. Others make wealth their sole aim—selfishness and an ever-narrowing view of life's beauties become a great part of recompense to these. Not infrequently their hope ends in ashes of sordidness and disappointment.

All this is merely to say that the true end of life is not mere existence, not pleasure, not fame, not wealth. From the Latter-day Saint's standpoint the true purpose of life is the perfection of humanity through individual effort, under the guidance of God's inspiration.

"This is my work and my glory," says the Lord in modern revelation, "to bring to pass the immortality and eternal life of man." I call your attention in passing to the nice distinction made between immortality and eternal life. Immortality implies the deathlessness of the soul, but it is possible to conceive of an endless existence made up of misery and regret for opportunities lost. Eternal life means the immortality of a soul, enriched in righteousness. God's work and glory is to bring to pass that immortality and eternal life of man which leads him to exaltation in His celestial kingdom. As a boy resembles his parents in physical appearance, so should every soul grow more like the eternal parents in spiritual attainments.

Real life is response to the best about us. "To be alive only to appetite, pleasure, pride, money-making and not to goodness and kindness, purity and love, poetry, music, flowers, stars, God and eternal hopes, is to be all but dead," says one great writer.

A PHYSICAL AND SPIRITUAL STATE OF LIFE

Anything that has organs capable of performing their functions may be said to have life. As long as the physical organs in an object perform their functions, that object may be said to possess life, that is, it exists. But even the slightest intelligent observation into the nature of life will show that man's life should be more than mere existence—that there are at least two or more lives to each of us. There is the physical stage of life, and there is the spiritual. In the development of the physical, man is simply a creature of nature. He progresses as he lives in obedience to the laws of nature. Subject to his environment, he is continually fighting forces in order to survive. Self-preservation, the first law of nature, is the dominant idea of the individual and of the race in this stage of life. As a result, selfishness is the characteristic trait. Jesus recognized that selfishness is at the root of man's sins. Selfishness leads a man to sacrifice another's happiness to his own. It is selfishness which prompts men to seek and to demand the best for themselves, leaving only the worthless refuse for others. It is selfishness which induces a

man to use and exploit his neighbour as a means of gain, regardless of his neighbour's good, or of our country's good.

The struggle of the tiny blades of grass in your front lawn for nourishment and sunlight is but typical of the struggle for existence throughout the whole physical world. Each blade makes an independent fight, regardless of the deprivations such struggle may give its neighbour. Indeed, death of the neighbouring blade may mean life for the victorious one. So it is among birds and animals. The robin in search of food for her young may be caught in the clutches of the hungry hawk, and he in turn fall a victim under the murderous aim of the hunter. Such the struggle in pure nature.

In a more refined and polished manner, the same struggle is going on among civilized man. In the history of art, literature, science, invention, discovery, statesmanship and war, we see the primitive elements of this eternal struggle for existence. Thank heaven, there is manifest, also in greater degree, the presence of something higher.

But in man's life this physical stage may be divided into two phases: first, the struggle for livelihood and comforts, and second, the tendency to grovel. The first is natural and most commendable. He who will not provide for his loved ones is worse than an infidel, we are told. The second is debasing, and when unrestrained leads men below the level of the beasts. In the United States at this very hour we have sordid examples of this perversion of life's true end. When a man harbours the thought that he will exist by injuring his neighbour, that moment he begins to circumscribe his life; bitterness replaces happiness; sordidness supplants generosity; hatred takes the place of love; and beastliness takes the place of humanity. What must this old world experience before public sentiment will condemn this selfish, grasping nature that appeals only to the baser life of man?

POET RECOGNIZES MAN'S SORDIDNESS

Truly, as Wordsworth says:

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!
This sea that bares her bosom to the moon,
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers;
For this, for everything we are out of tune;
It moves us not—

Such is life on the mere physical or animal plane of existence.

But I have said that man is not just a mere animal. He is a spiritual being, a soul; and, some time or another, every man is possessed with an irresistible desire to know his relationship to

the Infinite. He realizes that he is not just a mere physical object that is to be tossed for a short time from bank to bank, only to be submerged finally in the ever-flowing stream of life. There is something within him that urges him to rise above himself, to control his environment, to master the body and all things physical, and to live in a higher and more beautiful world.

James Russell Lowell, in *The Vision of Sir Launfal*, in describing a day in June, says:

Every clod feels a stir of might,
An instinct within that reaches and towers,
And groping blindly around for light,
Climbs to a soul in leaf and flowers.

So there is in man, not an instinct, but a divinity that strives to push him onward and upward. Latter-day Saints believe that this power within him is the spirit that comes from God. Man lived before he came to this earth, and he is here now to perfect the spirit living in the body as a sacred temple. At some time in his life every man is conscious of a desire to come in touch with the Infinite. His spirit reaches out for God. This sense of feeling is universal and all men ought to be, in deepest truth, engaged in the same great work—the search for and development of spiritual peace and freedom.

A great writer, speaking of this religion in life, says :

Inasmuch as man acknowledges the manifestation of this divine element, and participates in this new creation, through divine power and grace—(I am reading from Rudolph Eucken)—life will altogether be transformed. Now at last we are standing in the great river of life, of which we are allowed to touch no more than the brink, in our first stage of development. It is here that we find a new self, our true spiritual self.

Now we may justly say, "All things are yours, but ye are Gods." Without this religion, no true civilization is possible. A civilization declining all contact with a supernatural life and refusing to establish those mysterious inner relations, gradually degenerates into a mere human civilization, and becomes a parody on civilization.

FOUR FUNDAMENTALS LEADING TO ABUNDANT LIFE

The guiding principles leading to the abundant life can be applied by every one in any phase of life. I shall take time this afternoon to name only four of these fundamentals, as set forth by the Church of Jesus Christ of Latter-day Saints.

First: The Church teaches that life here is probationary. It is man's duty to become the master, not the slave of nature. His appetites are to be controlled and used for the benefit of his health and the prolongation of his life; his passions mastered and controlled for the happiness and blessing of others and the per-

petuity of the race. Those are fundamental principles which any one can accept, I think. Under this heading may be classed all those teachings urging abstinence from the use of alcohol, tobacco and drugs of all kinds. Under that will come that wonderful revelation, the Word of Wisdom. We appeal to young men and young women not to waste their lives in indulgence, but to conserve their strength, conserve their health, for their own happiness and the upbuilding of mankind. Life is like a storage battery. Families take out just what they put in, when a period of several generations is considered. If we can just keep this Word of Wisdom, and conserve our bodies in mastery over appetites, mastery over the flesh, a few generations will place this Church as a power in the world, as God intends it should be.

In that connection may I pause long enough to say to the young people who may be listening, what Mr. Babson says about some of these evils which we take up as pleasures, but which affect adversely our abundant life. This noted statistician writes :

I cannot bring myself to close this chapter without a word regarding the evils of smoking. Every one realizes the terrible curse of drugs, due to the fact that those who start to use them even in the most limited dose, usually come to grief. Drugs are inevitable habit-formers which make slaves of their users, which almost invariably ends in their spiritual, physical and mental downfall. Now, smoking is nothing but a mild form of the drug habit. Although many persons are not disastrously hurt by it, yet almost every smoker will advise against the practice. If smoking could be done in moderation it would probably do no great harm; but unfortunately, owing to the drug content of tobacco, the habit grows on the user, and too often leads to pronounced excess. Reasonable as the contention is that women should have equal rights with men, yet this does not mean that a woman who smokes will be let off as easily as a man. Women should be conceded equal rights with men to develop and forge ahead, but women are so temperamentally organized that smoking is much more dangerous for them than men.

Latter-day Saints will recognize at once the harmony of Mr. Babson's comments with the revelations of God to the Church.

REALITY OF GOD AND THE HEREAFTER

The second fundamental set forth by the Latter-day Saints as necessary for the abundant life I will name as an acknowledgment of the existence of Deity, and a desire to honour His name. God and the hereafter are realities, not merely objects of surmise. This assurance is based upon the appearance of God the Father and His Son Jesus Christ to Joseph Smith, and personal experiences that bear witness of a Power that makes for ideals of worth and inspires us in our struggles to attain them.

Standing upon the verity of this revelation and of the known experience of thousands, "Mormonism" makes one bold and

glorious affirmation. Applying the words of Charles A. Densmore, author and lecturer of Yale, he asserts that "this power that makes for truth, for beauty, for goodness, is not less personal than we. This leap of faith is justified, because God cannot be less than the greatest of His works. The cause must be adequate to the effect. When, therefore, we call God personal, we have interpreted Him by the loftiest symbol we have. He may be infinitely more. He cannot be less. When we call God a spirit we use the clearest lens we have to look at the Everlasting. As Herbert Spencer has well said: 'The choice is not between a personal God and something lower, but between a personal God and something higher.'" The revelation of the Father and of His Son Jesus Christ to the Prophet Joseph establishes the personality of God beyond any question in the minds of Latter-day Saints.

Third: A realization that God is the Father of all men, and that His work and His glory is to bring to pass the immortality and eternal life of man.

Fourth: And finally the Church sets forth in its complete organization unexcelled opportunities for service to fellowmen, an indispensable element in the abundant life. Life is a mission in which it is the duty of every man to make the world better for his having been in it. The very heart and spirit of this standard was expressed by the Prophet Joseph when he said: "If my life is of no value to my friends, it is of no value to me."

GROUP METHOD OF RENDERING SERVICE

I believe in the group method of rendering service. The Church of Christ seems to me to be the best organization for this purpose ever revealed to man,

It is God's agent to aid in fulfillment of the promise:

"I am that ye might have life, and that ye might have it more abundantly." To summarize briefly these fundamentals are: (1) Mastery of appetites and passions; (2) Belief in God as Father; (3) Belief in man—in the brotherhood of man and (4) Acceptance of the Church as God's means of service.

My friends, I have never been able to disassociate from life true religion. I am in full accord with the statement of the great British statesman, Burke, who said, "True religion is the foundation of society. When that is ever shaken by contempt, the whole fabric cannot be stable nor lasting." With this assurance in my heart that the Church of Christ has taught how the abundant life may be realized in childhood, in youth, in family life, in service to the state, I was at a loss in my youth to know why people spoke disrespectfully of the Church. As I grow older I know why; because they do not understand it.

(Continued on page 717)

THURSDAY, NOVEMBER 3, 1932

EDITORIAL

HISTORY AND THE WORD OF WISDOM

TEETOTALISM, the abstinence from all alcoholic drinks, was born in the town of Preston, England, on September 1st, 1832. The pledge, there and then signed by seven men, was the beginning of public, organized opposition to the rule of King Alcohol. The success that has attended the now hundred years' old movement has been celebrated far and wide. While the fight against alcohol has met severe, stubborn opposition, the gains far exceed the losses. The world is better and sweeter for the battles waged against drunkenness as also against moderate drinking.

It is interesting to note that the movement was born in the old "cockpit" of Preston, in which five years later the first meetings in Europe were held under the auspices of Latter-day Saints. It is even more interesting to recall that the organized temperance movement was born just six months before Joseph Smith, the Prophet, received the divine revelation known as the Word of Wisdom, which specifically condemns the use of alcoholic beverages. It is most interesting to recall that every principle set forth by the Word of Wisdom, in 1833, has been confirmed by the advancing science of the last one hundred years.

There had been plenty of health movements throughout the centuries before the Word of Wisdom was received. Drunkenness had been condemned thousands of years before. "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise," said the ancient proverb maker. The preservation of health by correct eating and drinking had often been suggested. The Mosaic code, given over three thousand years ago, is replete with detailed instructions as to foods to eat and not to eat. Daniel and his friends waxed fat on pulse and water. After the art of printing was invented, numerous persons, some now highly celebrated, wrote books advising proper diets and modes of life to ensure good health and to lengthen out life. The use of tobacco was fought vigorously in the beginning, even to legal prohibition; while tea and coffee were held by many individuals to be harmful to the body. The Word of Wisdom was not the first health movement to speak specifically of proper and improper foods and drinks. It was much more than that.

First, the Word of Wisdom made health a concern of the Church, under divine mandate. Health, not sickness, is desired by the Lord for His children on earth; and the Lord is not the cause of sickness, for health is measurably within the reach of all

by obedience to certain simple practices. Under such a teaching, the human body, the tabernacle of an immortal spirit, became clothed at once with a new dignity, a greater holiness. The false ideas of the past, that pains of the body were, as it were, sacred, and that man's physical scourges came from the Lord, were laid low among other false conceptions of a darkened age. It was a notable contribution to human thought that health had a place in religion.

Second, the Word of Wisdom declared in the name of the Lord that alcohol, tobacco and "hot drinks" should not be used; that meat should be used sparingly, and that grains, vegetables and fruits should be used liberally. The revelation was not based on any man's opinion, it came from the Master of Truth, subject to no modification. This was the more remarkable, since at that time public and professional opinion differed on the points raised in the Word of Wisdom. While all decent people decried drunkenness, the majority, including most of the physicians, were inclined to believe that the moderate use of alcoholic beverages was not injurious and perhaps beneficial. While most people admitted the filthiness of the tobacco habit, especially the chewing habit, yet there was no consensus of opinion that tobacco was injurious to the body. Occasional groups, with some few physicians, advised against the use of coffee and tea, but the overwhelming majority felt that the moderate use of these drinks was beneficial to the body. Through centuries, thoughtful people had advised the use of fruits and vegetables, but meat was still the staple food. Grains, in the form of bread or porridge had, of course, for long ages been the "staff of life." In 1833, there was no body of safe observation, no "scientific" findings, to prop up any proposed nutrition code. In fact, science, as a whole, was in its swaddling clothes; and the science of nutrition had not yet been born. Therefore, considering the diversity of opinion, it was the greatest marvel that the Prophet Joseph Smith should speak in the infallible voice of the Lord, and declare with finality that this was not good, and that good, for the human body.

Third, the Word of Wisdom has been wonderfully confirmed by science. The scientific study of physiology did not really begin until after the death of the Prophet. Nutrition experiments of a truly scientific character were not undertaken until more than two decades after the Word of Wisdom was given. Modern nutrition is scarcely a generation old. The causes of nutritive effects were only slowly discovered. The composition and general effect of alcohol were well known in 1833, but knowledge of the nature of its injury to the human body was only gradually accumulated. Nevertheless, though this evidence is overwhelmingly against alcohol as a beverage, there are physicians as well as laymen who feel and teach that the cheer of the glass taken in moderation offsets the injury to the body.

The active substance nicotin in tobacco, and caffen in tea and coffee, were isolated only a few years before the Word of Wisdom was given, nicotin in 1828, caffen in coffee in 1821, in tea in 1827. The true physiological effects of these substances were determined many years later; and though they show that injury results from the use of tobacco, tea and coffee and similar substances, yet these substances are used by the majority of physicians and laymen, who cater to their appetites. Only within relatively recent days have the reasons for the beneficial, physiological effects of fruits, vegetables and grains been determined. The power of the mineral and vitamin content of the products of the soil, that is, fruits and vegetables, to regulate health is among the very recent acquisitions of science. The confirmation by science of the principles of the Word of Wisdom given in 1833 as the word of the Lord, is a strong evidence that this code of health was divinely given.

Fourth, the Word of Wisdom makes definite promises to those who obey it. "They shall receive health in their navel and marrow to their bones." They "shall run and not be weary, and shall walk and not faint." "They shall find wisdom and great treasures of knowledge." "The destroying angel shall pass them by." That is, they who keep the Word of Wisdom shall have health of body and mind, and shall have resistance against the scourges of the earth. The health and educational statistics of the Latter-day Saints, frequently published, and far in advance of civilized peoples generally, are full evidence of fulfillment of these promises. Though the Latter-day Saints have obeyed the Word of Wisdom imperfectly, yet the results are astonishing to the world.

The four points above mentioned distinguish the Word of Wisdom from all other health movements of recent historical times. Joseph Smith did not borrow the ideas in the Word of Wisdom from contemporary or earlier movements; they came by inspiration from on high. Latter-day Saints may well use the Lord's code of health, the Word of Wisdom, as a mighty evidence of the divine inspiration of the Prophet Joseph Smith.—W.

GENERAL CONFERENCE

ADVANCE reports of the Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, held in the large Tabernacle, Salt Lake City, commencing Friday, October 7th, and ending Sunday, October 9th, 1932, gave information of a very large attendance, notwithstanding the financial depression that has been felt by the people generally. The city was crowded with visitors from all parts of Utah and surrounding States. Additional thousands not in attendance at the meetings listened to the proceedings in their homes by means of the radio.

Due to the recent illness of President Heber J. Grant, and his absence at Chicago, where he underwent a serious operation on the Monday morning previous to conference, the sessions were presided over by Elder Anthony W. Ivins of the First Presidency of the Church.

At the opening session on Friday morning, President Ivins read to the Conference the following affectionate telegraphic greeting by President Heber J. Grant :

PRESIDENT A. W. IVINS :

Extend to the saints in conference my love and blessings, my gratitude to them for their faith exercised and prayers offered in my behalf. I have been greatly blessed. I feel sure conference will be profitable and enjoyable as they have always been. Regret not being with you. Earnestly praying the blessings of the Lord to attend the saints both at home and abroad and also all honest people the world over.

Affectionately,
HEBER J. GRANT.

This is the first time since President Grant has presided over the Church that he has not been present and personally called the General Conference to order. Two others of the General Authorities were absent due to illness : Elder Melvin J. Ballard of the Council of the Twelve, who was at the L. D. S. Hospital recovering from an appendicitis operation, performed several days before the opening of Conference ; and Elder Joseph W. McMurrin of the First Seven Presidents of Seventy, who is suffering from a lingering illness in California. All the other General Authorities were present, with the exception of Elder John A. Widtsoe of the Quorum of Apostles, who is presiding over the European Mission.

President Ivins in his opening address declared that although the stress of the times had necessitated the curtailment of certain activities and operations of the Church, it was an established fact that the work of the Lord was moving ahead more successfully and effectively than ever before in its history.

"The Latter-day Saints came to these Conferences," he stated, "to be informed regarding the condition of the Church and of the people who constitute its membership, as well as for instruction, admonition and exhortation on the principles of this great Gospel. Let me say to you that the Church is not in debt one penny to anyone ; that no one holds the Church's note for any amount, and there is no mortgage on any bit of Church property. Due to the devotion and integrity of the members of the Church in the matter of tithing, the revenue of the Church was sufficient to carry on, and no apprehension for the future need be felt."

President Ivins then reported on various activities of the Church. The number of missionaries in the field, he stated, due to the stress of the times, had been somewhat reduced since last year because a number of people found it difficult to support

themselves or their loved ones in this work. There are still a sufficient number of Elders in the field, however, to carry on the work, and reports show that results are more favourable now than ever before, there being hundreds of conversions and baptisms in all fields and efficient organizations in every mission administering the affairs of the Church.

"The Temples of the Church," continued President Ivins, "have never before been as busy as they are now. It appears that with the additional leisure time resulting from slack employment, the minds and hearts of the people are turning toward their loved ones and there is a substantial increase in the amount of Temple work being done for their progenitors."

"These items," the speaker continued, "are fundamentally the work of the Church. They are just as sound and vital as the Church itself. They constitute the real work of the Lord and fulfill His promise that the Priesthood shall continue on the earth through all time. We are living in the greatest dispensation the world has ever known, because this dispensation contemplates all that has gone before and all that shall come after. We have entered into a holy and glorious covenant and must constantly magnify our calling by example and by precept, bearing witness to our neighbours of the glory and the magnitude of the Gospel of Jesus Christ."

President Ivins had previously expressed gratitude of the leaders of the Church as well as of the entire membership for the favourable condition of President Grant, and had explained that the President had gone to Chicago for the operation because all of those who were consulted on the matter were agreed that it was for his best good to submit to the operation there at the hands of a noted specialist.

President Ivins read statistics showing the extent to which the Church funds received through donation of the people in the form of fast offerings, Relief Society offerings and tithing, had been used for the relief of the distressed and suffering. The total amount disbursed for this purpose for the first nine months of the current year was reported at \$361,242.74 (approximately £72,248).—JAMES H. WALLIS.

SEND IN YOUR TEMPLE RECORD AT ONCE

THE presidency of the Cache Stake of Zion offer to have the temple work—baptisms, endowments and sealings—done for ten thousand names from the records of the faithful saints in Europe. Send the names of your dead ancestors at once to the mission president, through the district president if you prefer, who will transmit them to the temple. Do not delay, for the ten thousand names will soon be absorbed. Send in your record, even if it is

large. Perhaps some way will be found to have the work done. This is a wonderful gift which we should accept gratefully and quickly.—JAMES H. DOUGLAS, President of the British Mission.

ABUNDANT LIFE, THE MISSION OF THE CHURCH

(Concluded from page 711)

But to the youth in the Church I make the appeal that they hold fast to the teachings of the Lord Jesus Christ, as given forth in this dispensation. To quote an eminent writer: "Briefly He taught that men and women fail to live truly, and really amount to nothing unless they have spirituality. The spiritual force underlies everything, and without it nothing worth while can be accomplished." The old religions gave the letter of the law, but it remained for Jesus to emphasize the spirit of the law. Yet, spiritual needs can be met only by spiritual means. All government laws, methods and organizations are of no value unless men and women are filled with truth, righteousness and mercy.

"Material things have no power to raise the sunken spirit. Gravitation, electricity and steam are great forces, but they are all powerless to change the motives of men and women. The wealth of a Rockefeller cannot heal a broken heart, and the wisdom of all of our universities cannot turn into paths of righteousness a wayward soul. Men can be born again only through religion. To make men over is the real purpose and function of the churches."

'Tis not for man to trifle ; life is brief, and sin is here.
Our age is but the falling of a leaf ; a dropping tear ;
We have not time to sport away the hours ;
All must be earnest in a world like ours.

Not many lives, but only one have we—One, only one.
How sacred should that one life ever be—
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.

I have felt that this message of the abundant life would be appropriate on this day, when so many of us are struggling through what we call a very great depression. If we would get hold of the realities of life this depression would be but a challenge ; it would not be a catastrophe. I trust the Latter-day Saints will meet it manfully, and courageously. Provide for the physical life? Yes. But use it then only as a means to develop that spiritual life which puts us in harmony with the Christ, who said: "I am come that ye might have life, and that ye might have it more abundantly." I pray for His spirit to guide us in our efforts to achieve this high end, in the name of Jesus Christ. Amen.—(Address delivered in the Tabernacle, Salt Lake City, Utah, September 18th, 1932.)

SHEFFIELD DISTRICT CONFERENCE

Two hundred and thirty-four people rallied to the Sheffield chapel on October 9th, for the semi-annual conference of the Sheffield District. The inspirational musical programme and enlightening discourses presented in each of the three sessions during the day, proved instrumental in winning many new friends and infusing new enthusiasm into the members. President Cyril A. Linford read a very encouraging semi-annual report in the afternoon meeting, indicating the industry and earnestness with which the work is being advanced in that region. Among other important facts he stated there were 466 members of the Church in the District, and of this number 62 held the Priesthood. During the past six months there had been 19 baptisms, making a total of 21 since January 1st. During this period the travelling Elders of the District voluntarily spent £467 of their own money, and had engaged in 14,344 hours of active missionary service, besides distributing 64 copies of the Book of Mormon and 13,332 tracts.

After brief preliminaries in the morning session, the congregation divided. Patriarch James H. Wallis and President James H. Douglas instructed the Priesthood division, and Sister Rintha P. Douglas the Relief Society section. Interesting talks were made by the missionaries and local members in the afternoon, together with appropriate musical selections. In the evening service the visiting authorities occupied the time. Sister Douglas spoke of the satisfaction derived from the work she was doing. President Douglas outlined the important events of early Church history and commented upon the large growth in membership. Patriarch Wallis explained the organization of the Church and the authority and power of its missionary system, concluding his address with a fervent testimony to the truth of the Gospel. All of the day's proceedings made a perceptible effect upon the audience, for truth and love seemed indeed to prevail.

The following Mission Authorities and travelling Elders were in attendance: Patriarch James H. Wallis of the European Mission; President and Sister James H. Douglas, Elders Percy L. Matthews, Rulon D. Newell and Russell S. Ellsworth of the British Mission; President Cyril A. Linford, Sister Johanna Hand, Elders Hymn Hand, Howard F. Wood, E. Wendell Stringfellow and Allan N. Adams of the Sheffield District; Elder W. Cleon Skousen of the Ulster District and Elder Ersel P. Platt of the Manchester District.

ALLAN N. ADAMS, Clerk of Conference.

THE God of heaven has certain designs, definitely decreed, the accomplishment of which neither individuals nor nations can frustrate.—ANTHONY W. IVINS.

CHURCH WIDE NEWS

ON the 16th of October, President Heber J. Grant reached the half century mark in his labours as an apostle of the Latter-day Saint Church. At the time of his appointment and ordination by President John Taylor and the Council of the Twelve in 1882, he was presiding over the Tooele Stake.

Two hundred members of the six Salt Lake City Stakes presented a pageant October 7th, under the auspices of the Utah Genealogical Society, entitled "The Birthright of Joseph, the Seer." Participants were divided into 18 separate groups, each featuring an episode from the life of one of Joseph Smith's ancestors.

DR. JULIUS CURTIS, former minister of foreign affairs in the Bruening cabinet of Germany, visited Salt Lake City, September 21st. He and Frau Curtis attended a Tabernacle organ recital and made numerous complimentary remarks concerning the beauty of the famous city and the hospitality extended by its leading people.

SETTING as their goal a membership increase of 20,000, the Young Men's and Young Ladies' Mutual Improvement Association of the Church launched the largest enrollment drive in its history, October 9th. Many additional members are contemplated through the organization of a senior class by most of the wards, which includes men and women between the ages of 25 and 35 years.

NOTABLE emergency relief work is being accomplished by the LeGrand and Thirty-first wards of Liberty Stake, Salt Lake City. At the conclusion of the week ending September 28th, these two wards had canned 16,776 cans of tomatoes, peaches and peas for distribution to needy families during the winter. Clothing, food and shoes depots have also been established by the Stake, where corps of workers are kept busily engaged in the systematic collection and distribution of various commodities.

A DISTINGUISHED group of 125 bankers stopped off in Salt Lake City, October 1st, enroute to the annual conference of the American Banker's Association to be held in Los Angeles, California. During their short visit they were entertained at a special assembly and organ recital in the Tabernacle. President Anthony W. Ivins addressed the gathering, relating interesting anecdotes in the founding of the western commonwealth by the "Mormon" pioneers. Harry J. Haas, president of the American Banker's Association and the First National Bank of Philadelphia, expressed appreciation on behalf of the visitors for the cordial treatment they had received in what he termed "this marvellous mountain section, which is renowned throughout the world for its beauty, culture and upstanding people."

FROM THE MISSION FIELD

Branch Conferences: Of the West London Branch, London District, October 16th. Sixty-five people attended the evening session, which was addressed by Sister Leah D. Widtsoe, president of the European Mission Relief Society.

Of the Wigan Branch, Liverpool District, October 9th. The morning session was devoted to explanation of the Sunday School work, and the evening meeting to addresses and musical numbers. A wonderful spirit of thanksgiving and appreciation prevailed throughout the day.

Of the Middlesborough Branch, Newcastle District, October 9th. The meeting was well attended by both members and friends.

Of the Mansfield Branch, Nottingham District, October 16th. The topic, "Modern Revelation and the Future Possibilities of Man," was ably expounded under the supervision of local Elder Thomas E. Dove.

A MISSIONARY'S PRAYER

GUIDE my footsteps, oh ! my Father,
Through my search this day for truth.
Take my hand and lead me upward,
Help me, teach me in my youth.

I am young and oft-times wayward
In the dogmas of the day.
Oh, I pray Thee, guide my seeking,
Lead me to the better way.

All around I see but darkness ;
And false gods my way impair,
And the tide is ever rising ;
Let me have Thy guiding care.

Grant me strength to face the conflict,
In the path that I must tread.
Show me how that I can ever
Tell the living from the dead.

Joy eternal is my longing ;
Error seems my path to mar ;
To seek alone Thy truth is folly ;
Father, be my guiding star !

Help me in the race for glory,
Find and live the laws of life ;
In the battle, Father, bless me !
Help me free my soul from strife !

CLEON H. KERR.

CONTENTS

Abundant Life, the Mission of the Church 705	Send in Your Temple Re- cord at Once 716
Editorials :	Sheffield District Conference ... 718
History and the Word of Wisdom 712	Church Wide News 719
General Conference... .. 714	From the Mission Field 719
	Poetry: A Missionary's Prayer 720

PUBLISHER: JAMES H. DOUGLAS, 43 TAVISTOCK SQUARE, LONDON, W.C. 1

EDITORS: JOHN A. WIDTSOE, 295 EDGE LANE, LIVERPOOL

JAMES H. WALLIS, 43 TAVISTOCK SQUARE, LONDON, W.C. 1